The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Nov 26 2022 ■ ב' כסלו, תשפ"ג
סימן רי"ט סעיף ב'-ג'

Halacha Highlight

Reciting birkas hagomel

Shulchan Aruch Siman 219 Seif 2

ומה מברך

And what is the wording of the beracha?

Shulchan Aruch (סע' ב') presents the wording of the beracha of hagomel as well as the response of the listeners. Interestingly, Shulchan Aruch does not mention that the listeners should respond אמן. However, it is obvious that the listeners respond אמן since hagomel is no different than other berachos to which one responds אמן. (חיי משה)

Mishnah Berurah (סק"ד) cites Rambam who writes that the beracha should be recited while standing, although he adds in the name of later authorities that b'dieved the mitzvah is fulfilled even if one recited the beracha while sitting. Bach suggests that the source for Rambam's ruling is the pasuk which states: ובמושב זקנים יהללוהו—and praise Him where elders sit - which implies that only the elders are sitting but the one reciting the beracha stands. Elya Rabba writes that the beracha is a form of hallel and just like hallel is recited while standing, so too hagomel is recited while standing.

Chasam Sofer (או"ח סי' נ"א) references others who explain that the beracha was enacted in place of the Korban Todah which is itself an expression of tefila. Accordingly, just as tefila is recited while standing, so too hagomel must be recited while standing. According to this explanation, Chasam Sofer writes, the beracha should not be recited at night since korbanos are not offered at night. Chasam Sofer himself explains that since the beracha is recited in the presence of a tzibbur it is proper respect for the tzibbur to stand when reciting a beracha in their presence. Along these lines Aruch HaShulchan (סע' ו') references the Gemara in Sanhedrin (39a) that teaches that anytime there is a tzibbur the Shechina is present. Out of respect for the presence of the Shechina it is appropriate for the one reciting the beracha to stand.

Overview

Siman 219 Seif 2:

What is the wording of the beracha? ברוך אתה ה' וגו' הגומל לחיבים טובים שגמלני כל טוב. Those listening respond: מי שגמלך כל טוב הוא יגמלך כל טוב סלה.

- The meaning is that Hashem bestows goodness even to those that are guilty and even though I do not deserve it, you have bestowed goodness upon me. Rambam writes that the beracha should be recited while standing but b'dieved if it was recited while sitting the obligation was fulfilled. (M.B. 4)
- The response of the listeners is not essential. (M.B. 5)

Siman 219 Seif 3:

The Beracha should be recited in the presence of ten people and two of them should be Torah scholars as the pasuk states: וירוממוהו בקהל עם ובמושב זקנים יהללוהו. If Torah scholars are not present one should not refrain from reciting the beracha. The custom is to recite the beracha after krias haTorah since there are ten people present at that time. If one recited the beracha in the presence of less than ten people according to some the obligation was fulfilled whereas according to others it was not. It is best to repeat the beracha in the presence of ten people without mentioning Hashem's Name or Kingdom.

- The one reciting the beracha is one of the ten people. (M.B. 6)
- Magen Avrohom writes that the Torah scholars should be ones that study halacha. (M.B. 7)
- If one knows that he will not be able to gather together a minyan he should recite the beracha without a minyan even l'chatchila. Ra'ah writes that one should wait up until 30 days for a minyan but not beyond that. (M.B. 8)